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his ministry could not do by reason of the incompleteness of his own work and the limitations of his mission, the initial facts of Christianity. The book has not the unity which its title would suggest, nor the clearness and conclusiveness which could have been desired. Between the first chapter, which contends for a certain *method* in historical criticism, emphasizing the importance of beginning with internal evidence, and the later chapters there is an open gulf, over which we discover no bridge, unless it be the assumption that the method advocated in chap. 1 will establish the critical positions taken for granted in the later chapters. The proposition that "with the apostolic ministry development of the fundamental teaching of Christianity ceased," which is almost the central one of the book, is ambiguous in statement, and true, so far as we can discover, in neither of the possible senses. But the book is one of learning and ability, and it will do good in stimulating thought on the important topics with which it deals. By the way, why should an interpreter coin the word "misexegete"?—ERNEST D. BURTON.

The Development of Doctrine in the Early Church. By John S. Banks. (London: Charles H. Kelly, 1900; pp. viii + 213; 2s. 6d.) This little volume is one of the "Books for Bible Students." It is a convenient summary of the leading doctrines of the church during the first four and a half centuries. It is based especially upon Seeberg's *Lehrbuch*, but constant use has been made of Harnack's *History of Dogma* and Loofs' *Leitfaden*. The author has shown good judgment in his selections, and the result is a well-balanced consideration of the different phases of the development. The book will be useful to those who want a very general view of doctrinal development.—*Early Church History*, from the Apostolic Age to A. D. 430. With Preface by the Very Rev. Dean of Norwich. (London: Charles J. Thynne; pp. 514; 2s. 6d., *net.*) We have in this volume a series of fifteen lectures on the lives and times of the Christian Fathers, by as many distinguished churchmen. The purpose of the course is to reach the masses who are bound by no church ties, and who have consequently fallen into intellectual looseness and error in all matters pertaining to the formularies of faith. The thought seems to have been suggested by the extraordinary success of the American plan of imparting instruction to the masses by means of lectures. It was but natural that these lectures should be given in the naves of the great cathedrals, where all the surroundings would be as impressive as it would be possible to make

them. These lectures, while popular, cannot fail to be of interest to all who read them. The lecturer's point of view is always evident, and thus, although one may have especially studied such characters as Origen, Athanasius, and Augustine, he will be sure to catch some new glimpses. — *Die Renaissance in Florenz und Rom*. Acht Vorträge von Karl Brandi. (Leipzig: B. G. Teubner, 1900; pp. iv + 258; M. 5.) This is a very charming book. The author shows himself to be a scholar, and a critic with a very simple and attractive style. It is consequently almost a necessary book for the beginner in studies of the Renaissance, and the mature student will find it full of interesting suggestion. Florence and Rome were the two chief centers of intellectual development in Italy during the fifteenth and sixteenth centuries, and the author has rightly chosen them as the basis of his study. In these two cities all the great spirits meet, from Dante to Michelangelo. The work seems to be devoted almost exclusively to biography, and yet it is not really so. The great characters, such as Dante, Petrarch, Boccaccio, Michelangelo, Savonarola, Lorenzo de' Medici, are vividly described in a few words. But they are seen in their proper historical settings. The result is that most of the leading points of interest are involved, and the reader will come to the end of the volume with a very satisfactory view of the entire period. We do not know of any book in English that corresponds to this attractive little volume. —J. W. MONCRIEF.

La Faculté de Théologie de Paris et ses docteurs les plus célèbres. Par l'Abbé P. Feret, docteur ès théologie, ancien chapelain de Sainte-Geneviève, chanoine honoraire d'Évreux, curé de Saint-Maurice de Paris. Époque moderne. Tome premier: XVI^e siècle, phases historiques. (Paris: A. Picard et Fils, 1900; pp. viii + 462.) The encyclopædic character of this work is much in evidence in the first volume, dealing with the modern period. The sixteenth was a stirring century. The Theological Faculty of Paris, holding, as it did, a high place among the authorities of the world, was naturally drawn into all the struggles of the time. The author attempts to indicate the attitude of the faculty toward the important questions of the century. The principal struggle of the period was, of course, with Protestantism and the men who endeavored to preach its tenets. Luther, Calvin, Lefèvre, Étienne, and others kept the faculty busy publishing censures and refutations. The faculty was also very active in condemning heretical books, prominent among which was Étienne's translation of the New Testament.